



The prophete

Yonias, with an introduccio before teachin-
ge to Undestode him and the right vse also
sof all the scripture, and why it was writ-
ten, and what is therin to be sought, and
bewenge wherewith the scripture is loc-
ked upp that he which readeth it, can not
Understode it, though he studie therin ne-
ver so moch: and agayne with what keyes
it is so opened, that the reader can be
stopped out with no sotylte or fal-
se doctrine of man, from the
true sense and Under-
standinginge ther-
of.

w. T. Vn to the Christen reader.

Aþy evions þhilistenes stopped y wellis of Abraham ad filled them upp with erith / ts put y memorials out of mides to y entent y they might chalenge y grounde : even so the fleshly minded hypocrites stoppe upp the daynes of life whiche are in y scripture / w^t the erith of theyr tradicions / false similitudes & lienge allegories : & y of like zeale / to make y scripture theyr awne possessio & marchaundice : and so shunt upp the kingdome of heven which is Gods worde nether enterige in the selues nor soferinge them that wolde.

Che scripture hath a body without / ad within a soule / sprite & life. It hath w^t out a barke / a shell ad as it were an hard bone for y fleshly mynded to gnaw upon. And within it hath pitch / cornell / mary & all sweetnesse for Gods electe whiche he hath chosen to geve them his sprite / & to write his law & y faith of his sonne in their hertes.

Che scripture contyneth iiii. thinges in it first y law to condemne all flesh : secodaryly y Gospell / y is to saye / promises of mercie

M.H.

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for all y^e repente & knowlege their sinnes at
the preachinge of y^e law & cōsent in their her-
tes that the law is good / & submitte them
selues to be scolers to lern to kepe the lawe
& to lerne to belue y^e mercie that is promi-
sed thē: & thridly the storiess & liues of those
scolars / both what chaunces fortuned thē/
& also by what meanes their scolemastre t-
aught thē and made them perfecte / & how
he tried the true from the false .

¶ Whē y^e hypocrites come to y^e lawe / they
put gloses to d^e make no moare of it then
of a worldly law which is satisfied with y^e
outwarde worke and which a turke maye
also fullifill. Whē yet Gods law never cea-
seth to cōdemne a man Untill it be written
in his herte and Untill he kepe it naturally
without cōpulsion & all other respecte saue
only of pure love to God and his neybou-
re / as he naturally eateth whē he is an ho-
ngred / without cōpulsion & all other respecte
saue to slake his hongre only .

¶ And whē they come to the Gospell / the-
re they misle their leuen & saye / God now
receaueth vs no moare to mercie / but of

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mercies receaueth vs to penaunce / that is to
wete / holy dedes y^e make them farr belies &
is their captives / both in soule and body .
And yet they sayne theyr Idole y^e Pope so
mercifull / y^e if thou make a litle money glis-
ter in his Balams eyes / there is nether pe-
naunce ner purgatory ner any fastige at all
but to sic to heven as swete as a thought
and at the twinkellynge of an eye .

¶ And the liues storiess and gestes of men
which are cōtayned in the bible / they reade
as thilges no moare perteynige vnto thē /
then a tale of Robi hode / & as thilges they
wott not wherto they scrive / saue to sayne
false discat & tuglunge allegories / to establish
their kingdome with all . And one y^e chefest
& fleshliest studie they have / is to magnifie
y^e sayntes aboue measure & aboue y^e truthe
& with their poetrie to make them greater
then ever God make them . And if they fur-
be any infirmitie or synne ascribed vnto y^e
saintes / that they excuse with all diligēce /
diminushinge the glorie of y^e mercie of God
& robbingre wretched sinners of all theyre cō-
foste / & thinkie therby to flater the sayntes

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and to obstayne their fauoure & to make spe-
ciall aduocates of thē: even as a man wold
obstayne y fauoure of wordely tirantes: as
they also fayne t̄e saintes moch moare cr-
uest then ever was any heathē man & moa-
re wickefull and vengable then y poetes
faine their godes or their furies & torment
y soules in hell if they enēs be not fasted &
their images visited & saluted wþt a Pa-
ter noster (whych prayer only oure lippes
be accopnited with oure hertes vnderstodin-
ge none at all) and worshiped w̄t a candell
& y offeringe of oure deuociō, in y place whi-
ch thei haue chosen to heare y supplicaciōs
& meke peticiōs of their clientes therin.

But thou reader th̄ike of y law of God
how v̄ it is all to gether spirituall / & so spiri-
tuall y it is neuer fulfilled w̄t dedes or wer-
kes / Untill they flow out of thyne herte w̄t
as greate loue toward thy neyboure / for no
deserulge of his ye though he be thine eni-
mie / as Christ loued y & did for the / for no
deserulge of thyne / but evē whē thou wast
his enimie. And in y meane tyme / thoroute
all our infancie & chylđhood in Christ / tyll

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we be growen upp in to perfecte men in the
full knowleage of christ & full loue of christ
agayne & of oure neyboures for his sake / as
ye þ ensample of his loue to vs / remembir
that y fulliflyng of y law is / a fastfayth
in christes bloud coupled w̄t our professiō &
submytige oure selues to ferne to doo better
And of y Gospell or promises which th-
ou metest in y scripture / beleue fast v̄ God
will fulfill them vñ to y / and that vñ to y
uttemost fort / at the repentaunce of thyne
herte / whē thou turnest to hym & forsakest
euell / even of his goodnesse & fatherly mer-
cie vñ to the / & not for thy flatteringe hym
with ypocrisie workes of thyne awne say-
ninge. So v̄ a fast faith only with out res-
pecte of all workes / is the forȝeuenesse both
of the synne which we did in tyme of igno-
rance with luste & cōsent to synne / & also
of all the synne which we doo by chaunce &
of frailete / after y we are come to knowleage
& have professed y law out of oure hertes.
And all dedes serue only for to helpe oure
neyboures & to tame oure flesh that we fall
not to synne agayne / & to exercice oure sou-

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les in vertue / & not to make satissfaction to
Godward for y synne yis once paste.
¶ And all other storiess of y bible / with out
excepciō / are y practisinge of y law & of the
Gospell / and are true and faitfull ensam-
ples & sure erneste y God willeuen so deale
with vs / as he did with thē / in all infirmiti-
ties / in all temptaciōs / & in all like cases &
chaunces. Wherin ye se on y one syde / how
fatherly & tendirly & with all cōpassion god
entreateth his electe which submitte them
selues as scolers / to leerne to walke in the
wayes of his lawes / & to kepe thē of loue.
If they forgatt thē selues at a tyme & wēt
astraye / he sought thē out & fett thē agayne
with all mercie. If they fell & hurte thē
selues / he healed thē agayne with all com-
passion & tendernes of hert. He hath ofte
brought greate tribulation & aduersite vpon
his electe: but all of fatherly loue only
to teach thē & to make them se their awne
hertes & y sinne y thers lape hid / that they
micht afterwarde seale his mercie. For his
mercie wayted vpon thē / to rid them out
agayne / assone as they ware learned & come

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to y knowlege of their awne hertes: so that
he never cast man awaye how depe so euer
he had sinned / saue thē dly which had first
y pocke of his lawes frō their neckes /
with utter diffiaunce & malice of herte.
Whch ensamples how cōfortable are they
for vs / whē we be fallen in to sinne & God
is come vppō vs with a storge / y we dispe-
are not / but repēt with full hope of mercie
after y ensamples of mercie y are gone befo-
re. And therfore they were written for our
lerninge / as testifich Paul Ro. v. 1. to cōfor-
te vs / y we might y better put oure hope &
trust in God / whē we se / how merciful he
hath bene in tymes past vñ to our weake
brethren y are gone before / in all theyr ad-
uersities / meade / temptaciōs / pe & horrible
synnes in to which they now & then fell.
¶ And on y other side ye se how they y har-
dened their hertes & synned of malice & re-
fused mercie y was offered thē & had no po-
wer to repēt / perished at y later ende with
all confusion & shame mercilessly. Whch
ensamples are very good & necessary / to ke-
pe vs in awe & dreade in tyme of prosperite

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as thou maist se by Paul. i. Cor. v. that we abyde in the feare of God, & may not wilde and fall to vanities ad so synne ad prouoke God and bringe wrath vpon vs.

¶ And thidly ye se in that practise / how as god is mercifull & longesoferynge / euen so were all his true prophetes & prechers / beringe the infirmitieis of their weake brethern & their awne wrorges & iniurieis with all paciece & longesoferinge / neuer castinge any of thei of their backes / ¶ by tylf they synned agenst þ holygost / maliciously persecutinge þ open & manifest trouch:contrary vñ to the ensample of þ Pope / which in summe agenst God & to quench þ truch of his holy spirite / is euer chefe captayne and trô petyower / to sett other awerke / ad selketh only his awne fredome / liberte / privilege / welth / prosperite / profite / pleasure / pasty: me / honoure & gloris / with þ bondage / thraldom / captiuuite / miserie / wretchednesse & vile subiectio of his brethern: & in his awne cause is so feruent / so stiffe & cruell / that he will not sofre one word spoken agenst his fulsemagiste / wily inuencio ad iuglyng

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þocrisie to be vnaudieged / though all chisdome shuld be sett to gether by the eas / and shuld cost he cared not how many hundred thousande their lives.

¶ Now þ thou mynst reade Jonas frute fulli & not as a poctis fable / but as an obligaciō betwene God and thy soule / as an ernist peny geuen þ of God / þ he wil helpe þ in time of neede / if thou turne to him adas the word of god þ only fode ad life of thy soule / this marke & note . first count Jonas the feend of god ad a man chosen of god to testifie his name vñ to þ worlde: but yet a younge scolar / weake & rude / after þ facio of þ apostles / while Christ was yet with them bodily . Which though Christ taught the euer to be meke & to vmbre the selues / yet oft stroue amonge them selues whē shuld be greatest . The sonnes of Zebede wold sitt / the one on the right hōde of Christ ad the other on þ left . They wold praye / that fire might descedde from heuen / and consume the Samaritanes .

¶ Whē Christ axed who saye men that I am / Peter answered / thou arte the sonne

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of the lyuinge God / as though Peter had
bene as perfecte as an angell. But imme-
diately after / when Christ preached vñ to
the of his deeth & passioñ / Peter was angrē
& rebuked Christe & thought ernestly þ he
had caued & not wist what he sayde : as at
a nother time / when Christ was so feruēt-
ly busied in healinge þ people / þ he had no
leyser to eate / they went out to holde him /
supposinge that he had bene besyde him sel-
fe . Ande one v̄ cast out deuels in Christes
name / they forbade / because he wapted not
on them / so glorious were they yet .

And though Christ taughte all waye to
forgene / yet Peter after longe goenge to sco-
le / ayed wether men shuld forgene . viij. ty-
mes / thynkinge þ . viiiij. tymes had bene to
moch . And at þ last soper Peter wold have
died with Christe / but yet within fewe how-
res after / he denied hym / both cowardly &
shamefullþ . And after þ same maner / tho-
ugh he had so lōge herd that nomā might
auenge him selfe / but rather turne þ other
cheke to / then to smyte agayne / yet when
Christ was in takige / peter ayed whether

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it were lawfull to smyte with þ swerde / ad-
dicted none answere / but laydon rashly .
So that though when we come first vñ to
þ knowlege of the trueth / and the peace is
made betwene God & vs / & we loue his sa-
wes & belene & trust in hym / as in oure fa-
ther & haue good herites vñ to him & be born
anew in þ sprite : yet we are but chldern ad
yonge scolars weake & fable & must have
lysar to grow in þ spirite / in knewege / so
ve & in þ dedes therof / as yonge chldern
must have tyme to grow in their bodies .

And God oure father & scolemaster se-
deth vs & teacheth vs accordinge vñ to the
capacite of oure stomakcs / & makeith vs to
grow & waye perfecte / & fineth vs & trieth
vs as gold / in þ fire of temptacions & tribu-
lations . As Moses witnesseth Deutero.
vij. sayenge : Remēber all þ waye by which
þ lord thy God caried þ this xl. yeres in þ
wildernes / to humble the & to tepte or pro-
ue the / þ it might be knownen what were in
thine hert . He brought the in to aduersite &
made þ an hongred / & then feed þ with mā
which nether thou ner yet thi fathers euer

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knew of/to teach y that a man liueth not by
bred only/but by all that procedeth out of
the mouth of God. For y promises of god
are like vny to all y cleave vny to thē/much
moare thē is bred & bodyly sustinance: ac
y iourney of y children of Israel out of egypt
into y lande promised them/ministred
the notable ensamples & abundantly/ac
doeth all y rest of the bible also. Howbeit
it is impossible for flesh to beleue & to trust
in y trueth of gods promises. Untyl he ha
ue lerned it in much tribulacion/after that
God hath deliuered hi out therof agayne.
¶ God therfore to teach Jonas & to shew
him his awne hert & to make him perfecte
& to enstrucce vs also bi his ensample sent
him out of y lande of Israel where he was
a prophete/to goo amonge y heathē people
& to y greatest & mightiest citie of y world
thē called Nineve: to preache y within yl
dapes they shuld all perish for their sinnes
& that y citie shud be ouerthrowē. Which
messuge y frewil of Jonas had as much po
wer to doo/as the weakest herte woman in
the world hath power/if she were comauis

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ed to leppe in to a tobbe of syuinge snakes
redders: as happely if God had comauis
ed Sara to haue sacrificed her sonne Iasa
as he did Abraham/she wold haue dispu
ted with hi yet she had done it/or though
she were st ridge ynough/ yet many an holy
saint could not haue scund in their hertes/
but wold haue discreyed ad haue tunne a
waye fro y presens of y comauiment of god
w/sonas if thei had bin so stragly tepted.
¶ For Jonas thought of his maner: loo/ S
om here a prophete vny to Gods people the
Israelites. Which though they haue gods
word testifid vny to them dayly/ yet dispise
it & worshipe God vnder y likenesse of cal
ues & after all maner fations save after his
awne worde/ & therfore are of all naciōs y
worst & most worthy of punishment. And
yet god for loue of few y are amonge them
for his names sake spareth them & defen
deth them. How thē shuld god take so cru
el vengeance on so greate a multitude of
them to whom his name was never preac
hed to ad iherfore are not y tenth parte so
wel auisest: If I shall therfore goo preach

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so shall I lyue a shame my selfe & God thereto and make them the moare to dispise god and sett the lesse by him ad to be the moar cruell vñ to his people.

¶ And vpon that imaginaciō he fled frō the face or presens of God: that is/ out of contre where God was worshipped in & frō prosecutyng of Gods comauendemēt/ and thought/ I wyll gett me a nother waye amonge y hethen people & be no moare a prophete/ but lyue at rest & out of all cōbraunce. Neuer y lesse the god of all mercie which careth for his electe childefrē & turneth al vñ to good to them & smiteth thē to heal them agayne & kissteth thē to make thē alue agayne/ & playeth with thē (as a fathē doth some tymē with his yōuge ignorant childefrē) & tempteth them & proueth them to make them se theyr awne hertes/prouided for Jonas/how all thinge shuld be.

¶ Whcn Jonas was entered in to the sheppe/ he layed him downe to slepe ad to take his rest: that is/ his cōscience was tossed betwene the comauendemēt of God which sent him to Niniue/ & his fleshly wisdome that

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dissuaded & counseled hym v̄ contrarē & at y last preualed agēst v̄ comauendemēt & caried hym a nother waye/as a shēppe caught betwene ij. streames/ & as poetes faine the mother of Mēliager to be betwene diuers affectiōs/ while to aduēge hit brothers deith/she sought to sle hit awne sonne. Whe re vpon for very payne & tediousnesse/ he laye downe to slepe/ for to put v̄ comauendement which so gnew & freate his cōscience/ out of minde / as y nature of all wickednes/ whē they haue sinned a good/ to se i.e alianes with riot/ reuel & p̄staine/ to drue remembrance of synne out of their thoughts or as Adā did/ to couer thēir nakednesse with aporns of pope holy workes: But God awoke hym out of his dreame/ and sett his synnes before his face.

¶ For when y Lott had caught Jonas/ the be sute y his synnes came to remembrance agayne & that his conscience raged no lesse thē y waues of the se. And thē he thought that he only was a sinner & y hethen that ware in y shepp none in respecte of him/ ad thought also/as veryly as he was fled frō

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god / that as verily god had cast hiȝ awaþer
for y sight of y rod mal eth y natural childe
not oþer to se / & to knowlege his faulste / but
also to forgett all his fathars olde mercie /
kindnesse . And then he cōfessid his synne
openly / & had yet leuer perish alone thē / y
other shuld haue perished with him for his
sake : and so of very desperacion to haue liȝ
ued any senger / had cast him in to y seeþe-
tymcs / excepte they wold be lost also .

To speake of lōtes / how ferforth they
are lawfull / is a light questiō . First to vse
thē for the breakinge of strife / as when par-
tenars / their goodes as equally diuided as
they cā take euery man his parte by lott / to
aloyde all suspicio of discryfulnisse : & as
y apostles in y first of y Actes / whē they
sought a noþer to succede Judas the tray-
toure / i.h. personis were pr̄sentes / thē to
breake strife / & to satisfie al partis / did cast
lotteris / wheter shuld be admitted / desiryn-
ge god to teþer thē / & to take whō he knew
most mere / seynge they wist not wheter to
preferre / or haply coude not all agre on et-
her / is lawfull god in all like cases . But to

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busē them vñ to y tempiinge of God / & to
þepell him therwith to vster thinges whe-
re we stōd in doute / whē we haue no com-
maundement of him so to do / as these heþ
here dyd / though God turned it vñ to his
glorie / can not be but euell .

The heþhen sc̄pmē assstonid at y sight
of y miracle / feared God / prayid to hym / of
hred sacrifice / & vowed v̄oucs . And þ dou-
tenot / but that some of thē or haply all ca-
me therby vñ to the true knowlege / & true
worþeþpinge of God / & ware wonē to God
in theþt soules . And th̄ God which is in-
finite mercifull in all his wayes / wrought
their soules healeþ out of y infirmitie of Jo-
nas / even of his good will / & purpose / & lone
wherewith he loued them before the world
was made / & not of chaunce / as it appereth
vñ to the eyes of the ignorant .

And that Jonas was . iii. dayes / & . iii. ni-
ghtes in y belly of his fish : we cā not ther-
by proue vñ to te Jewes / & ifideles or vñ to
any man / y Christ must therfore dñe / & be
buried / & rise agayne . But we vse y ensam-
ple / & likeness to strength the saþt of the
vñ to . i.h.

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weake. For he that beseaueth the one can
not doute in y other: in as moch as the hād
of God was no leſſe myghtie in preseruynge
Jonas aliuē agenſt all naturall possiblitate
et in desuerynge hi ſafe out of hiſ fish / the
in reſyngē opp Christ agayne out of hiſ
ſepulchre. And we maye deſcribe y power
et vertue of y reſurrecciō therby/ac Christ
hiſ ſelſe boroweth y ſimilitude thereto At
vij. ſayēge vii to y Jewes that came abou-
te him et deſyred a ſigne or a wōder frō he-
uen to certifye thē that he was christ: thiſ
euell et wedlocke breakige naciō (which bre-
ake y wedlocke of faith wherwith they be-
maried vii to God/ ad beleue in their falſe
workeſ) ſekie a ſigne, but there ſhal no ſig-
ne be geuen thē ſaue y ſigne of the Prophe-
te Jonas. For as Jonas was. iii. dayes ad
iii. nightes in the belly of the whale / euē ſo
ſhall the ſonne of man be. iii. dayes et iii. ni-
ghtes in the herte of the erth. Which was
a watch word as we ſaye / et a ſharpe thre-
ateninge vii to y Jewes et as moch to ſaye
as thus / ye haſte herted Jewes ſekie a ſig-
ne: loo/ thy ſhalbe your ſygne / as Jonas

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was repfed out of the ſepulchre of hiſ fish /
then ſent vii to the minyutes to preach v
they ſhuld periſh / euen ſo ſhall I ryſe agayne
out of my ſepulchre et come et preach re-
pentance vii to you. Be therefore when ye
ſey ſigne that ye repēt or else ye ſhall ſurely
periſh et not escape. For though the infirmi-
ties which ye now ſe i my fleſh be a lett vii
to your ſaythes / ye ſhall yet then be with-
out excuse / when ye ſe ſo greate a miracle / &
ſo greate power of god ſhed out oppo you.
And ſo Christe came agayne after y reſur-
recțiō / in his ſpirite et preached repētance
vii to them / by the mouth of hiſ appoftles
disciples / et with miracles of y holy gōſt.
And all that repented not periſhed ſhortly
afer ad were for y moſt parte ſlayne with
ſwerde ad y rest carried awaye captiue i to
all quarters of the world for an example /
et ye ſe vii to this daþe.

And in lyke maner ſens the worlđ be-
ganne / where ſoever repētance was of-
fered and not receaved / there God toke cr-
uell vengeaunce immediatly: as ye ſe i y
ſlood of Noe / in the ouerthowēge of Gods
v. iii.

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¶ Somor & all the contre aboute: & as ye se
of Egypce / of the Amorites / Cananites /
afterwarde of the very Israélites / & then
at the last of the Jewes / & of the Assy-
riens and Babylonians and so thorout all
the i[n]peres of the world.

¶ Cy das preached repētaunce vñ to þ
di Britaynes that inhabited englđd: they
repented not / & therfore God sent in theyr
enimies vppō thē on euery side & destroyed
thē vpp & gaue the lđd vñ to other naciōs.
And greate vengeaunce hath bene take[n]
in thā lande for synne sens that tyme.

¶ Wicleffe preached repētaunce vñ to ou-
re fathers not longe sens: they repēted not
for their hertes were indurat & theyr eyre
blinded with their awne Pope holy righ-
tesnesse wherwith they had made thy[r]
soules gape agenst the receauinge agayne
of þ wicked spirite that bringeth. vii. worse
then hym selfe with him & maketh þ late
ende worse then the beginninge: for in open
sinnes ther is hope of repētaunce / but in
holy ppocrisie none at all. But what folo-
wed: they slew their true & right kinge &

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sett vpp. iiiij. widge kiges arow / Under wh-
ich all the noble bloud was slayne vpp ad
halfe the comēs therto / what in fraunce &
what with their awne swerde / in fightige
amonge thē selues for v crowne / & y cities
and townes decayed and the land brought
halfe in to a wþ'dernesse in respecte of that
it was before.

¶ And now Christ to preach repētaunce/
is reser yet dce agayne out of his sepulchre
in which the pope had buried him and kep-
te him downe with his pilars and polayes
and all disgylinges of ypocrisie / with gyle/
wiles and fallyerd / ad with the swerd of al
princes which he had blynded with his fal-
se marchaundice. And as I dorwe not of y
ensampis that are past / so am I sure that
greate wrath will solo w/ excepte repētaun-
ce turne it backe agayne and cease it.

¶ Wher Jonas had bene in te fishes bely
a space & the rage of his conscience was so-
mewhat quieted ad swaged and he come to
him selfe agayne and had receau'd a lytle
hope / the qualmes & panges of desperatio[n]
which went ouer hys hert / halfe ouerco-

viiiij.

The Prologue.

me/he prayed / as he maketh mencion in the
texte sayenge: Jonas prayed vñ to the lord
his god out of the bely of the fishe. But the
wordes of that prayer are not here sett.

The prayer vñ here stondeþ in the texte is
the prayer of prayse & thākysgeueȝe which
he prayed and wrote when he was escaped
and past all iecopardie.

In the end of which prayer he saþt / I
will sacrifice with the voyce of thankesge-
uenge and paye that I haue vowed / that
sauinge cometh of the lorde. For verely to
confesse out of the herte / that al benefites co-
me of God / euen out of the goodnessse of his
mercye and not deseruinge of oure dedes / is
the only sacrifice that pleaseþ God. And
to beleue that god only is the sauuer / is the
thyng that all the Jewes vowed in theyr
circumcision / as we in oure baptim. Which
vowe Jonas now taught with experiance/
promiseth to paye. For those outwarde sac-
rifises of bestes / vñ to which Jonas had
haply ascribed to moch before / were but fe-
ble & chidish thinges & not ordeyned / that
the workes of the selues shuld be a seruise

The Prologue.

vñ to god / but vñ to the people / to put the
in remembraunce of this inward sacrifice
of thankes & of faith to trust and beleue in
God the onyl sauuer. Which significacion
when was awaþ / they were abhomina-
ble and deuellsysh ydolatrie and imageser-
vice: as oure ceremonies and sacramentes
are become now to all that trust & beleue in
the werke of them and ar not taught the
significacions / to edifre theyr soules with
knowlege and the doctrine of God.

When Jonas was cast vppō lond agay-
ne / then his will was free & had power to
go whither God sent him & to doo what
God bade / his awne imaginacions layed a
parte. For he had bene at a new stoke / ye &
in a fornaice where he was purged of moch
refuse & droshe of fleschly wisdome / which
resisted vñ wisdome of god & led Jonases wil
contrary vñ to vñ will of god. For as ferre as
we be bynd in Adam / we can not but seke
& will oure awne profit / pleasure & glorie.
And as ferre as we be taughte in the spu-
te / we can not but seke & wyll the pleasure
and glorie of God only.

B.v.

The Prologue.

¶ And as for the.iii. dayes iourney of Nine
ue/whether it were in length or to goo roun-
nde aboue it or thorow all the stretes/I com-
mitte vny to the discrecio of other men/But
I thinke that it was then the greatest citie
of the world.

¶ And that Jonas wetc a dayes iourney in
the citie/I suppose he did it not in one daire:
but wetc fayre & easly preache here a ser-
mon & there a nother & rebuked the synne
of the people for whiche they must perishe.

¶ And when thou art come vny to the rep-
taunce of the Nineuities/there hast thou su-
re ernest/that how soever angre god be/vnt
he remembret hys mercie vny to all that truly
repent and belue in mercie.Which ensam-
ple oure sauiaure Christ alio casteth in the
teeth of the indurat Jewes sayenge:the Ni-
nuites shal rise in iudgement with this na-
cion/and condemne them/for they repented
at the preachyng of Jonas/and beholde a
greater then Jonas here/meanyng of hym
selfe. At whose preaching yet/though it
were never so myghtie to perce the herte/ &
for all his miracles thereto/the hard herted

The Prologue.

Jewes coude not repent:when the heathen
Nineuities repented at the bare preachyng
of Jonas rebukinge ther synnes without
any miracle at all.

¶ Whyp: For yewes had scuended the spi-
rituall law of God and with theyr gloses
had made it all to gether erthe ad fleshly/
and so had sett a dayle or couringe on Mo-
sis face/to shadewe and darkyn y gloriouſ
brightnesse of his contenaunc. It was syn-
ne to stelle: But to robb wedowes howses
vnder a coloure of longe prayere / & to pol-
le in the name of offeringes/ and to snare y
people with intollerable constiutions agēst
all loue/to ketch ther money out of theyr
purſes/was no synne at all.

¶ To shyte father ad mother was synn:
But to withdraw helpe frō them at the
nede/ for blynde zele of offeringe/ vnto the
profyt of the holy pharces/was then as
meritorious as it is now to let all thy kyn-
ne chose wheter they will synke or swene/
while thou bydest and makest good y sum-
daciōs for holy people which thou hast cho-
sen to be thy christe/for to sorple thy soule

The Prologue.

with the oyle of theyr swete blesynge /
to be thy Jesus for to sauе thy soule from v
purgatory of the bloud that only purgeth
synne / with theyr watchinge / fastinge / wol-
ward goinge / & rynginge at mydnyght etc.
where wþt yet they purge not them sel-
ues from theyr couetousnesse / pryde / lechu-
ry or any vycie that thou seyst amonge the
laxe people.

CIt was greate synne for Christ to hea-
le the people on the sabbath daye vñ to the
glorie of God hys fater / but none at all
for them to helpe theyr catell vnto theyr
awne profett.

CIt was synne to eate wþt unwashen
handes or on an unwashen table / or out of
an unwashen dish: but to eate out of that
purifed dyssh that whiche came of brybery/
theft & extorsion / was no synne at all.

CIt was exeadyng meritorious to ma-
ke many dypsciples: But to teach them to
feare God in hys ordynaunces / had they
no care at all.

CThe hye prelates so defended the ryght
of holy church ad so feared the people with

The Prologue.

the curse of God & terrible paynes of hell /
that no man durst leue the vilest herke in
hys gardynne vntythed. And the offeryn-
ge and thynge dedycat vñ to God for the
profitt of hys holy vycars where in soch
esymacion and reuerence / that it was moch
greater synne to sweare truly by them / the
to forswere thy selfe by God: what Venge-
aunce then of God / and how terrible and
cruell damnacion thynke ye preached they
to fall on the that had stolen soch holy thi-
nges: And yet sayth Christ / that ryght=
wesnesse ad faith in keppinge promise / mer-
cie and indyfferent iudgement were vttur-
ly troden vnder fote and cleane dispysed of
those blessed fathers / whiche so mightely
mayntened Alrons patrimonij ad had mad
it so prosperous ad enuironed it and walled
it aboue on euery syde with y feare of god /
that no man durst twch it.

CIt was greate holynesse to garnyssh v se-
pulchres of y prophetes & to cōdemne their
awne fathers for slaynge of them: and yet
were they the selues for blinde zele of their
awne cōstituciōēs / as ready as their fathers

The Prologue.

to sle whosoever testified vñ to them / the same trueth which the prophetes testified vñ to theyr fathers. So that Christ cōpāteth all the rightwesnesse of those holy patrickes vñ to the outwardē bewyfe of a parnted sepulchre full of stench and all vñ cleannessse wþþyn.

¶ And finally to begylde a mans neyboure in sole bargeninge and to wrappe and cōpase him in with cautesles of the law / was then as it is now in the kingdome of þ Pope. By the reason where of they excluded the law of loue out of theyr hertes / ad cōse quētly all true repentaunce: for how conde they reþet of þ they coude not se to be sinne:

¶ And on the other syde they had sett vpp a rightwesnesse of holy workes / to cleane the yr soules with all: as the Pope sanctifieth vs with holy oyle / holy bred / holy salt / holy candle's / holy dome ceremonies ad holy dome blesynges / and with what soever holynesse thou wile fane with the holynes of Gods worde which only speaketh vñ to the herte and sheweth the soule his filthynesse and unclennesse of synne / and leadeth

The Prologue.

þir by þ waye of repentaunce vñ to þ founsayne of Christes bloude to washe it awaþe thorow faith. By the reason of which false rightwesnesse they were dysobedient vñ to the rightwesnesse of God / which is the forȝeuenesse of synne in Christes bloude and coude not belieue it. And so thorew fleshly interpretynge the law ad false imagined rightwesnesse / their hertes were hardened ad made as stony as clay in an hote furnace of fire / that they coude receave neither repentaunce nor faith or any mysterie of grace at all.

But the heþen Niniuites / though they were blynded with lustis a good / yet were in those ii. poyntes Uncorrupte and Unhar dened / & therfore with the onyl preachinge of Jonas came vñ to the knowlge of their synnes and confessed them / & repented truly & turned euery man from his euill dedes & declared theyr sorow of hert & true repentaunce / with theþe dedes which they dyd out of faith & hope of forȝeuenesse / chasy singe their bodies with prayer & fastinge & with takinge all pleasures from the flesh:

The Prologue.

trustynge / as god was angre for their we-
kednesse / even so shuld he forgeue them o-
hys mercye / yf they repented / & forsoke their
myssynges.

¶ And in the last ende of all / thou hast yet
a goodly ensample of lernynge / to se how
erthepe Jonas is syll for all hys tryenge in
the whales bely. He was so sore displeased
because the Ninevites perished not / that he
was very of hys lyfe and wished after the
deeth for very sorow & paine / that he had
loost the glorie of his prophesie / in that
his prophesie come not to passe. But god re-
bulked him with a likenesse sayenge: it gre-
ueth thyne hert for the losse of a vile shrob-
be or spraye / wheron thou bestoweddest no
laboure or cost / nether was it thyne hand-
werke. How moch moare then shuld grieve
myne herte / the losse of so greate a multitu-
de of innocentes as are in Nineve / which are
all myne handes werke. Nay Jonas / I am
God ouer all / and fater as well by to the
hetthen as by to the Jewes / ad mercifull to
all and warne yer I smypte: nether thrite I
so cruelly by any prophete / but that I wyl

The Prologue.

forgive yf they repent ad ay mercie: nether
on the other syde / what soever I promyse /
wyl I fulfyll it / saue for theyre sakes only
whiche trust in me and submitte them sel-
ues to kepe my lawes of very loue / as na-
turall chyldern.

Mythys maner to read y scripture
73 is y right use therof & why y holy
gost caused it to be writte. That is
y thou first seke out y law / what god will
haue the eodao / interpretinge it spirituallly
with cut glōse or coueringe the brightnesse
of Moses face / so y thou fele in thyne hert /
how that it is damnable synne before god /
not to loue they neyboure that is thyne eni-
mie / as puerly as Christ loued the / and y
not to loue thy neyboure in thyne herte / is
to haue committed all ready all synne agenst
him. And therfore by tyll that loue beco-
me / thou must knowlege unsaynedly that
there is synne in the best dede thou doest .
And it must ernestly grieve thyne hert and
thou must washe all thy good dedes in chri-
stes bloude / yf they can be pure and an ac-
ceptable sacrifice by to God / and must de-

L

The Prologue.

sire god y^r father for his sake / to take thi de-
des aworth & to pardō y^r imperfetenesse of
them / & to geue the power to doo thē better
and with moare feruent loue.

¶ And on the other syde thou must serch
diligently for the promises of mercie which
God hath promised the agayne. Which i.
poyntes / that is to wete / y^r lawe spiritual-
ly interpreted / how that all is dānable syn-
ne that is not unsayned loue out of the gr-
ownde and botom of the herte after the ex-
sample of Christes loue to vs / because we
be all equally created & formed of one god
oure father / and indifferently bought & re-
demed with one bloud of oure sauoure Je-
sus Christe: & that the promises be gauen
y^r to a repentyng soule that thursteth
and longeth after them / of the pure and fa-
therly mercie of god thorow oure faith one-
ly withoute al deseruinge of oure dedes or
meritis of oure werkes / but for Christes
sake al one and for the merites & deseruin-
ges of his werkes / det^r & end passions that
he so creid all to gither for vs & not for him
selfe: whiche i.
poyntes I saye / if they be

The Prologue.

written in thine herte / are the keyes which
to open all the scripture vñ to the / that no
creature can locke the out / and with whi-
ch thou shalt goo in and out / and finde pa-
ture and fode every where. And yf the-
se lesions be not writtten in thyne herte /
then is all the scripture shitt vpp / as a cor-
nell in the shale / so that thou mayst read
stand comen of it and reherse all the stories
of it and dispute sotilly and be a profoun-
de sophister / and yet understand not one
got therof.

¶ And thirdly that thou take the stories &
lues which are cōteyned in the bible / for su-
rely vndowted ensamples / v^r God so will
deale with vs vñ to the worldcs ende.

Here with Reader farewell and be com-
mended vñ to God / and vñ to the grace of
hys spryte. And first se that thou stoppe
not thyne eares vñ to the caslyng of god /
and that thou harden not thine herte begy-
ned with fleshly interpretinge of the law &
false imagined and ypocrisish rightwesnes-
se / and so the minyutes ryse with the at y^r
day of iudgement & condigne the.

L.ii.

The Prologue.

¶ And secodarily if thou finde ought amiss
se/when thou seyst thy selfe in the glasse of
Goss worde/thynke it cōpendious wisdo-
me/to amende y same betymes / moneshed
g warned by the ensample of other men/ra-
ther thē to tary Untill thou be beten also.
¶ And thridly if it shall so chounce/that y
wild lustes of thy fiesch shall blynd the and
carie the cleane awaye with them for a ty-
me: yet at the later ende/ when y god of all
mercies shall haue compased the in on euery
syde with tēptaciōs/tribulacions/aduersi-
ties g cōbraunce/ to bringe y home agayne
þy to thyne awne herte/ g to set thy sinnes
wich thou woldest so fayne coner g put out
of mynd with delectaciō of voluptuous pa-
styues/before y eyes of thy cōscience: then
call y faithfull ensample of Jonas g all ly-
ke storiis þy to thy remēbraunce/ and with
Jonas turne þy to thi father that smote y:
not to cast y awaye/but to laye a corosie ad
a treatise plāy sie þy to y pocke that laye
hid g fitt inwarde/to draw y disease out g
to make it appere/ y thou mightest feale t-
y scienes g y daunger therof g come g re-

The Prologue.

leave the healyng e playster of mercie.
¶ And forget not v what soever ensample
of mercie god hath shewed sens y beginnin-
ge of y world / the same is promised the/ yf
thou wilt in like maner turne agayne and
receaved it as they dyd. And with Jonas
beaknowen of thy synne g cōfesse it g kno-
wlege it þy to thy father.
¶ And as y law which freteth thy cōscien-
ce/is in thyne herte g is none outwarde thi-
ge/evē so scke within in thine herte/ y play-
ster of mercie/the promyses of forȝeuenesse
in oure sauioire Jesus Christe/accordinge
þy to all the ensamples of mercie that are
gonne before.
¶ And with Jonas let thē that warte on
varities g scke god here g there g in every
ſeple sauie in their hertes too/g scke thou y
testamēt of god in thyne hert. For in thyne
hert is the worde of y law/ g in thyne hert
is y worde offayth in the promises of mer-
cie in Jesus Christe. So that yf thou cōfes-
se with a repentyng e herte g knowlege ad-
surely beleue y Jesus is lord over all spu-
ne/ thou art safte.

The Prologue.

¶ And finally when the rage of thy cosci-
ence is ceased and quieted with fast faith in
the promises of mercie/then offer with Jo-
nas the offeringe of prayse and thankesge-
vinge/ i pape the vow of thy baptym/that
God only saueth/ of his dly mercie & good-
nesse: that is/belene stedfastly & preach con-
stantly that it is God only that smynteth:
and God only that healeth: ascribynge þ
cause of thy tribulation vñ to thyne awne
synne / and þ cause of thy deliueraunce vñ
to the mercie of God.

¶ And be ware of the leud þ saith we haue
power in oure frewill before þ preachinge of
þ Gospell/ to deserue grace/ to kepe þ law/
of cogruite/or god to be vnrightwesse. And
saie with Ihon ij the first/ þ as þ law was
geuē by Moses/ euē so grace to fulfill it/ is
geuē by christe. And whē they saye oure de-
des with grace deserue heuen/ saye thou w^t
Paulle Ro. vi. ¶ euerlastinge life is the gifte
of god þ horow Jesns Christ oure lorde/ i þ
w^t he made sonnes by faith Ihon. i. & ther-
fore heires of god with christ Ro. viii. And
saye that we receave of god þ horow faith

The Prologue.

that foloweth repentaunce/ i v^e we doo not
oure werkes vñ to god/but either vñ to ou-
re selues/ to sley þ sinne that remayneth in
þ flesh & to waye perfecte/ either vñ to oure
neyboures which doo as moch for vs agay-
ne in some other thinges. And whē a man iþ
eadeth in giftes of grace/ let hi understande
that they be geuē hym/ as wel for his wea-
ke brethren/ as for him selfe: as though all
the bred be committed vñ to the panter/ yet
for his felowes with hym/ which geue the
thankes vñ to theyr lorde/ and recompens-
e the panter agayne with other kynde ser-
vice in theyr offices. And when they saye
that Christ hath made no satisfaccion for
the synne we doo after oure baptym: saye
thou wyth the doctrine of Paulle/ that in
oure baptym we receave the myrtyles of
Christes deeth thorow repentaunce and
sayth of which two/baptym is the sygne.
And though when we synne of fraulic af-
ter oure baptym we receave the sygne no
moare/ yet we be renewed agayne thorow
repentaunce and faith in Christes blode/
þyng twayne/ the sygne of baptym & ver-

The Prologue.

contynued amonge vs in baptisynge oure
yonge childeyn doeth euer kepe in mynde
and call vs backe agayne vñ to oure profes-
sion if we be gonnes astraye / & promiseth vs
forfeuenesse . Nether can actuall synne be
washed awaye with oure werkis / but wi-
th Christes bloude : nether can there be any
other sacrifice or satisfaccion to Godward
for them / saue Christes bloude . For as
moch as we can doo no werkis vnto God /
but receave only of his mercie with oure re-
pentynge sayth thorow Jesus Christe ou-
re lord and only sauour : vñ to whom i vñ
to God our father thorow hym / and

vñ to hys holy spirite / that only
purgeth / sanctifieth & was-
heth vs in the innocēt
bloude of oure re-
demption / be
praye
for
ever

A M E N .



The Storie of the prophete Jonas.

The first Chapter.



He worde of the lord came vñ
to the prophete Jonas y sonne
of Amithai sayenge: ryse & gett
the to Nineve that greate citie
& preach vñ to thē / how that
theyr wickednesse is come upp before me .
And Jonas made hi ready to sle to Th-
arsis fro the presens of y lord / & gatt hym
downe to Joppe / and founde there a shewpe
ready to goo to Tharsis / & payed his fare /
& wēt aborde / to goo with them to Thar-
sis fro the presens of the lord .

But y lord hurled a greate winde in to
y se / so that there was a myghtie tempest in
the se : in so moch y the shewpe was lyke to
goo in peces . And the mariners were afra-
yed & cried every man vñ to his god / & cast
out y goodes y were in y shewpe in to y se /
to lighten it of thē . But Jonas gatt hym
under the hatches & layed him downe and
slomberede . And y master of the shewpe ca-
me to him & sayd vñ to hi / whē slomberest
thou: upp / & call vñ to thy god / that God
maye thinke on vs / that we perish not .

L.V.

The first Chapter.

¶ And they sayde one to a nother / come & lett vs cast lottes / to know for whose cause we are thus troublde. And they cast lottes. And v lott fell vpon Jonas.

¶ Then they said vnto hi / tel vs for whose cause we are thus troublid: what is thine occupaciō / whence comest thou / how is thy cōtre cōalled / & of what nacion art thou?

¶ And he answered them / I am an Ebreue: & the lord God of heuch which made both se and drie land / I feare. Then were the men exceedingly afriad & sayd vñ to him / why diddest thou so? for they knew that he was fled from the presens of the lord: because he had told them.

¶ Then they sayd vñ to hym / what shall we doo vnto the / that the se maye cease fro troublinge vs? for the se wrought & was troublous. And he answered them / take me and cast me in to the se / & so shal it lett you be in reste: for I wotte / it is for my sake / that this greate tempest is come oppon you. Neuerthelesse the men assayed wth towenge to bringe the shēppe to lande: but it wold not be / because the se so wroght &

Of Jonas.

was so troublous agenst them. Wherefore they cried vñ to the lord & sayd: O lord late vs not perish for this mans deeth / neither slaye innocēt blond vñ to oure charge: for thou lord even as thy pleasure was / so thou hast done.

¶ And then they tolke Jonas / & cast hi in to þ se / & the se leste ragyng. And v men feared the lord exceedingly: & sacrificed sacrifice vñ to the lord: and vowed vowes.

The seconde Chapter.

But þ lord prepared a greate sysshe / to swalow vp Jonas. And so was Jonas in þ bowels of þ fish iiii. dayes & iii. nightes. And Jonas prayed vnto þ lord his god out of þ bowels of the fish.

¶ And he sayde: in my tribulacion I called vñ to the lord / and he answered me: out of the bely of he sh̄ I cried / ad thou herdest my voyce. For thou hadest cast me downe depe in the middes of the se: & the floud cōpased me aboute: and all thy waues & rowles of water wet over me: & I thought / I had been cast awaye out of thy sight. But I will yet agayne loke towardē thy holy temple.

The.iii. Chap.

The water cōpased me eus vñ to the very soule of me: the depe lare aboute me: ad the wedes were wrappete aboude myne heed.
And I wēt downe vñ to the botome of the hyffles / i was barredin with erth on every syde for euer. And yet thou lorde my God broughtest vp my life agayne out of corrupcion. When my soule faynted in me / I thought on the lorde: & my prayer came in vñ to the even in to thy holy temple. They obserue dayne vanities / haue forsakē him that was mercifull vñ to them. But I wil sacrifice vñ to the with the voce of thankes gowinge / & will paye that I have vowed/ that sauinge cometh of the lorde.

¶ And the lorde spake vñ to the fish: and it cast out Jonas agayne vpon y drie lande.

The.iiij. Chapter.

Hen came the worde of the lorde vñ to Jonas agayne sayenge: vpp / ad geit y to Niniue that greate citie / & preache vñ to the ih the preachynge which I bade y . And he arose & wēt to Niniue at y lordes comaundmēt . Niniue was a greate citie vñ to god / cōteynlge . iij. dayes iourney

¶ Of Jonas.

¶ And Jonas went to & entred in to y citie euē a dayes iourney / and cried sayenge : There shall not passe. xl. dayes but Niniue shalbe ouerthrowen.

¶ And the people of Niniue bescreued God / and proclaymed fastynge / ad arrayed them selues in sackcloth / as wel the greate as the small of them.

¶ And y tydinges came vñ to the kinge of Niniue / whiche arose out of his sete / and did his apparel of & put on sackcloth / & satte hi downe in asshes. And it was cried ad comaundered in Niniue by y auccorite of y kin-
ge ad of his lordes sayenge : se that nether man or beest / oxe or shepe tast ought at al / & that they nether fede or drinke water.

¶ And they put on sackcloth both man ad beest / & cried vñ to God mightily / ad tur-
ned every man from his wicked waye / and stō doenge wrōge in which they were accu-
stomed / sayenge : who can tell whether god will turne & repente / & cease from his feare
wrathe / that we perish not . And when god saw theyr workes / how they turned from
theyr wicked wayes / he repented on y euell

The.iii. Chapter.

which he sayd he wold doo vñ to them / ad
dyd it not.

The.iii. Chapter.

Verfore Jonas was sore discontent
ad angre. And he prayed vñ to the
lorde ad sayd: O lord / was not this
my sayenge when I was yet in my contre:
And therfore I hasted rather to fie to T-
harsis : for I knew well ynough that thou
wast a mercifull god / ful of compassion / long
yer thou be angre and of greate mercie and
repenteſt when thou art come to take pu-
nishment. Now therfore take my life from
me / for I had leuer dye then live. And the
lorde said vñ to Jonas / art thou so angry?
And Jonas gaue him out of the citie and
sate him downe on the est syde therofe / ad
made him there a bothe ad sate thervnder
in the shadowe / tyl he myght se what shuld
chance vñ to the citie.

And v. lorde prepared as it were a wild
vine which sprāge vp ouer Jonas / that he
migh haue shadowe ouer his heed / to deli-
uer him out of his payne. And Jonas was
exceedyng glad of the wild vine.

Of Jonas.

And the lorde ordeyned a worme agenſe
the springe of v morow morniſe which ſuo-
te the wild vine / that it withered awaye.
And uſſone as the ſonne was vpp / God
prepared a feruent red winde: ſo that v ſon-
ne bete ouer the heed of Jonas / that he faint-
ed agayne ad wished vñ to hys ſoule that
he might dye / and ſayd / it is better for me
to dye then to liue.

And god ſayd vñ to Jonas / art thou ſo
angry for thy wildvine? And he ſayde / I
am angry a goode / even on to the deeth.
And the lorde ſayde / thou haſt compassion
on a wild vine / wheron t thou beſtoweddest
no laboure / ne madest it growe / which ſp-
range vp in one night and periſhed in a no-
ther: and ſhuld not I haue compassion on
Nineve that greate citie / wherin there is a
muſtitude of people / euē aboue an
hundred thouſande that know
not theyr right hand from
the lyfte / beſydes
moch catell:

